241
782
756
754
341
292
534
778
142

a

b

782
792
292
764
[171]

c

d

(Caption on following page.)

[865 cont.]

Caption for illustrations a, b, c, d.

241 782 757 [757] [341] [292] [534] [778] [142] a: Fully-equipped shaman-mast in the local temple at Pao-chia-k'ou (Sha-t'ang-ch'uan) at the sowing festival, 1948. The same shaman-trees are erected at the harvest thank-offering. There are also simpler forms, however. (To accompany the chapter, "The Harvest Thank-offering.") b: Drum-shaman, fa-shih or shih-kung or bo. A Tujen from the Yang-p'o-t'ai near the Tujen village Chia-chia-ling. Taken at the harvest thanksgiving festival, Chia-chia-ling, October, 1948. In his right hand, he holds the hoop-drum with the stick; in his left hand he holds the three-pointed spirit-sword; over his shoulder he carries the hemp whip with the carved handle. The five-part crown is like that of the gurtum. (To accompany the chapter, "The Sowing and Harvest Festivals.")

782 792 292 c: Lama in full dress and with implements for the fire-pouring. Photograph posed in the lamasery Hsin-szu, about ten kilometers west of Tangkar, May, 1949. (To accompany the chapter, "The Fire-pouring.") d: The Taoshih of Kanchiapu in the death position in his death-box. The doors have been taken off. Photograph posed. The death-box of the Tujen is almost identical. [764] [171] Kanchiapu, spring, 1949. (To accompany the chapter, "Customs concerning the Dead.") Photographs: Dominik Schröder.

(continuation of text)

782 792 butter, little plates, etc., until everything is burned in the fire. The lama now gives the concluding prayer amidst the sound of his percussion instruments and returns to the house. -- He cleans his instruments, takes his meal, receives his fee, and on the following day rides back to the monastery with his companions, unless one wants to keep him there for other prayers that have nothing to do with the fire-pouring.

[357] [784] [333] The compound remains taboo for seven days, and during these seven days the burning-place is left as it is. Afterwards, the wall is torn down, and all traces of the ceremony are removed. The clay bricks can be used again for profane purposes.

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9
Uigur AI4

ch'uan (i.e., of the entire Huangchung), a gift of 20,000 pieces of silk and a salary, making him understand that he was an official of the empire. At the same time he enjoined him to attack Hsi Hsia in Liangchow. Chiossulo judged his troops too feeble to risk the venture. Another official arrived with the same order. This time Chiossulo treated him very roughly. His behavior was not that of a subject treating with the emperor, but rather that of a nephew talking about an uncle,[28] because two Chinese princesses, Wen Ch'eng in 643 and Kin Ch'eng in 710, had been married to princes of the imperial Tsan-p'u house of Lhasa. The Chinese official readily understood the attitude of Chiossulo and informed the emperor (*Annals* of Kansu 46: 8*a*; *Annals* of Hsining 31B: 2*a*). During thirty years Chiossulo did not care for the empire which intermittently waged war with Hsi Hsia in East Kansu and Shensi with varied fortune, nor did he care for the Chinese officials whom the emperor tried to appoint in Huangchung; he cared only for his own kingdom, appointing his officials in Huangchung and on the East Kansu borders. Huangchung was the only country where people lived peacefully engrossed in agriculture and where trade boomed.

M U 167 648 M 175x U 175

HSINING IN THE HEYDAY OF ITS GLORY

Chiossulo was in the heyday of his glory. He rebuilt the city of Hsining. According to the notes recorded by a Chinese official who at that time had been sent to confer with Chiossulo,[29] the circumference of the city was 20 li. The city was protected by a strong, high wall dotted with towers, and eight gates secured access to the city. In the center of this enormous city was constructed a large fortress having four strong towers at the corners. This fortress must have corresponded to the actual city of Hsining and the enormous outer city must have been built to secure a refuge for the surrounding people and their herds at the time of inroads from invading tribes. Chiossulo resided in the fortress in a sumptuous palace, whose roofs were covered with glazed tiles. In this city was a large hall built on a terrace having eight steps and a sumptuous entrance supported by huge pillars. The administration buildings were constructed inside the city, two small palaces for the princesses of the Ch'i Tan and of the Hsi Hsia, and a splendid temple in which was throned a gilded Buddha statue, ten feet high, adorned with strings of pearls and a precious mantle.

M 175x 361 M [341] M [792 532]

[28] A. Rona Tas, Social terms in the list of grants of the Tibetan Tunhuang Chronicle, *Acta Orientalia*, V, 5: 266, 1955. Relationship between the Chinese emperor and the Tibetan king, of uncle and nephew on the maternal side, essentially reflects the Tibetan avuncular system; this relationship, which used to determine the mutual position of the two rulers, is rooted in social history.

[29] Enoki, *op. cit.*, 90, 91. Oshono kika keiryaku ni tsuite (On the *Hsi-ho ching-luch* of Wang Ch'ao) in Mokoga Huho, Tokyo (*Meng-ku hsueh-pao*,) I, Shuo fu, 15: 12*a-b*.